

# Bible Society Record

## The Bible



WHERE we have been truest and most consistent in obeying its precepts, we have attained the greatest measure of contentment and prosperity. I commend its thoughtful and reverent reading to all our people.

FRANKLIN D. ROOSEVELT



THE Bible unquestionably deals with the most fundamental values in human life, satisfies our instinct for *truth*, expresses the most profound ideals and aspirations of the human soul. I suspect that the future progress of mankind will bear some intimate relation to the future circulation of the Bible.

ROBERT A. MILLIKAN



FROM long years of personal, joyful study of the English Bible, and seeking, as nearly as fallible human nature could, to put it to daily use, I believe that the greatest single reform which could come to the American people today would be that parents return to the reading of the Bible in the family.

FRANK J. LOESCH



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# BIBLE SOCIETY RECORD

VOLUME 80

NOVEMBER 1935

No. 9

## A Message from President Roosevelt

Delivered by the Secretary of State

*Fortunately, we are able to present in this issue the three fine addresses\* broadcast over our own country and by short wave across the oceans on October 6. President Roosevelt being out on the Pacific Ocean, his message was delivered from Washington by the Honorable Cordell Hull.*

THE four hundredth anniversary of the printing of the first English Bible is an event of great significance. It challenges the reverent attention of English-speaking peoples the world over. To that day, October 4, 1535, when Myles Coverdale, an Augustinian friar, later the Bishop of Exeter, produced this book in the common vernacular, we trace a measurable increase not only in the cultural value and influence of this greatest of books, but a quickening in the widespread dissemination of those moral and spiritual precepts that have so greatly affected the progress of Christian civilization.

The part that William Tyndale played in this English translation is generally acknowledged by the historian. It is also evident that there were others who made valuable contributions to the monumental undertaking. Independent of, and apart from, the devotion of these zealous translators, the work they did marks the beginning of one of the great epochs in the history of English-speaking peoples.

It would be difficult to appraise the far-reaching influence of this work and subsequent translations upon the speech, literature, moral and religious character of our people and their institutions. It has done much to refine and enrich our language. To it may be traced the richest and best we have in our literature. Poetry, prose, painting, music, and oratory have had in it their guide and inspiration. In it Lincoln found the rounded, euphonious phrases for his Gettysburg address. Speaking

of its place in his life, he says: "In regard to the great Book, I have only to say, it is the best gift which God has ever given to man."

One cannot study the story of the rise and development of the men and women who have been and continue to be the pathfinders and benefactors of our people, and not recognize the outstanding place the Bible has occupied as the guide and inspiration of their thought and practice. Apart from their professed allegiance to any particular form of Christian doctrine or creedal expression of faith, they have found in it

that which has shaped their course and determined their action. Look where we will, even in periods that have been marked by apostasy and doubt, still men have found here in these sacred pages that which has refreshed and encouraged them as they prosecuted their pilgrimage and sought for higher levels of thinking and living.

In the formative days of the Republic, the directing influence the Bible exercised upon the fathers of the nation is conspicuously evident. To Washington it contained the sure and certain moral precepts that constituted the basis of his action. That which proceeded from it transcended all other books, however elevating their thought. To his astute mind moral and religious principles were the "indispensable supports" of political prosperity, the "essential pillars of civil society."

Learned as Jefferson was in the best of the ancient philosophers, he turned to the Bible as the source of his higher thinking and reasoning.



President Roosevelt with the old Dutch Bible, a family possession since 1670, which he used in taking the oath of office both as Governor, and as President.

\* The printed program of the entire broadcast with the addresses can be had from the Society's offices on request.



Speaking of the lofty teachings of the Master, he said: "He pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountainhead." Beyond this, he held that the Bible contained the noblest ethical system the world has known. His own compilation of the selected portions of this book, in what is known as "Jefferson's Bible," bears evidence of the profound reverence in which he held it.

Entirely apart from these citations of the place the Bible has occupied in the thought and philosophy of the good and the great, it is the veneration in which it has been and is held by vast numbers of our people that gives it its supreme place in our literature. No matter what the accidents and chances of life may bring in their train; no matter what the changing habits and fashions of the world may effect, this book continues to hold its unchallenged place as the most loved, the most quoted, and the most universally read and pondered of all the volumes which our libraries contain. It has withstood assaults; it has resisted and survived the most searching microscopic examination; it has stood every test that could be applied to it, and yet it continues to hold its supreme place

as the Book of Books. There have been periods when it has suffered stern and searching criticism; but the hottest flame has not destroyed its prevailing and persistent power.

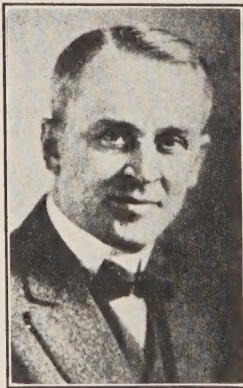
We cannot read the history of our rise and development as a nation, without reckoning with the place the Bible has occupied in shaping the advances of the Republic. Its teaching, as has been wisely suggested, is ploughed into the very heart of the race. Where we have been truest and most consistent in obeying its precepts, we have attained the greatest measure of contentment and prosperity; where it has been to us as the words of a book that is sealed, we have faltered in our way, lost our range-finders, and found our progress checked. It is well that we observe this anniversary of the first publishing of our English Bible. The time is propitious to place a fresh emphasis upon its place and worth in the economy of our life as a people. As literature, as a book that contains a system of ethics, of moral and religious principles, it stands unique and alone. I commend its thoughtful and reverent reading to all our people. Its refining and elevating influence is indispensable to our most cherished hopes and ideals.

## The Bible and Life's Fundamental Values

By Robert A. Millikan, Ph.D., Sc.D., LL.D., Director, California Institute of Technology

*Professor Millikan is both one of the world's great scientists and a warm-hearted Christian.*

IN the modern world there is no index of the character of a people so significant as the character of its reading,—the kind of books, magazines, and papers that it buys. To the serious student of American life and the real lover of the American people the kind of literature displayed on the average bookstand is often a shock. It reveals how far we still have to go before we can call the average American who buys this literature an educated, a cultured, or an intelligent man.



DR. MILLIKAN

When, on the other hand, we ask what books and what authors are most widely purchased and presumably therefore most widely read and appreciated, the fact that the Bible stands far and away above all other books in the breadth of its circulation—(seven and a half million copies issued, complete or in part, in 148 lan-

guages in 1934, by the American Bible Society alone)—is to any thoughtful citizen, whatever his religious affiliations or creed, a matter of profound encouragement, just as it is to me at least a matter of profound encouragement to find from very recently compiled statistics that the proportion of the people of the United States who are members of the various churches has been increasing steadily for a hundred years, and is increasing today. Of course, the two facts of church membership and Bible circulation are related; for it is another most significant fact that all churches, however different their creeds and interpretations, hold the Bible in respect and take its precepts, as they understand them, as their guide. How is this strange fact that people who may differ completely in their point of view yet take the same book as their source of inspiration and authority? and again, how is it that wholly apart from the church the Bible has actually exercised a stupendous influence on literature, on art, on music, on education?

I think the answer is to be found in the fact that the Bible unquestionably deals with the most fundamental, the most profound, and the



most universally recognized values in human life. What are they?

First, it satisfies our instinct for truth. Its characters and its scenes are portrayed as they were, or better, as the author honestly thought they were. The shortcomings and sins of the Bible heroes are presented quite as fully as their glorious deeds. This is a rare quality in any literature. Indeed, as human history goes, the Bible, interpreted always in the light of the times in which it was written, is unique as an extraordinarily truthful and dependable record.

Second, it expresses in an altogether extraordinary way the most profound and the most universally recognized ideals and aspirations of the human soul. By common consent it has fostered, as no book and no writing in the

world's history has ever done, the spirit of altruistic concern for the ultimate good and for the commonweal as contrasted with the immediate selfish interests and satisfactions of the individual. By common consent this is the one supreme, indispensable need for the development and progress of an organized society, for the attainment of any kind of a civilized world.

Third, the Bible presents, as no other writing begins to do, the historical growth of ideas and ideals, the evolution of religion from an intense nationalistic cult into an all-embracing conception of human brotherhood and a reverent faith in the plan of creation.

I suspect that the future progress of mankind will bear some intimate relation to the future circulation of the Bible.

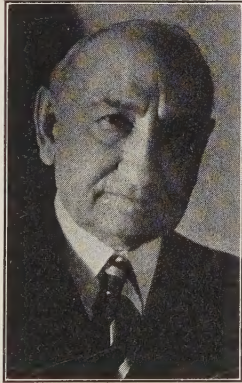
## The Bible and the Common People

By Frank J. Loesch, LL.D.

*Dr. Loesch is held in high esteem especially through the Middle West for his long activity in combating crime, being since 1928 president of the Crime Commission of Chicago.*

**C**OVERDALE'S translation of the Bible into English and its publication in 1535 were received by the common people of England as a thirsty land soaks up a shower. Before that time the Bible was only for the learned who were familiar with a foreign language not understood by the common people.

The beauty of the translation was that it was in the language of the common people. It smelled of the soil. The people understood it because it was much in the manner of their daily conversation. The Bible thus became the warp and woof of the worship, the thought and the conversation of the serious-minded English common people. All English literature thenceforth became pervaded by it. The Coverdale Bible preceded by over seventy-five years the King James Version of 1611. The English Bible soon became the one book possessed by nearly every family. The truths of it were brought home to each in the daily worship, in its daily reading, and in the conversation relating to it. The people caught the spirit of the Bible. That spirit was brought to America by our ancestors, who made the English Bible the basis of all rules of personal conduct and of their government. That spirit has pervaded



DR. LOESCH

legislation down to this day. If there is any one thing that we can say of the English Bible, it is that it formed the character of the English-speaking peoples throughout the world, and had upon those who settled in the American colonies, and their descendants, a controlling influence in their lives.

This four hundredth anniversary should bring home to all the Christian people that God's Word has never failed; that the truths enumerated by Jesus Christ must ultimately rule the world. They do not do so now. From long years of personal, careful study of the English Bible, and seeking, as nearly as fallible human nature could, to put it to daily use, I believe that the greatest single reform which could come to the American people today would be that parents return to the reading of the Bible in the family, and bring home to the children the beautiful stories of men's and women's lives which we have in the Bible, with the humanity, the brotherliness, the love for one another, which Jesus Christ in his beautiful parables, his teaching, and his example so forcefully illustrated. If we should do this, our children would have better characters, be more firm; they would have stronger convictions of right and wrong. They would stand foursquare on principles, because, if the Bible does nothing else, it builds character to meet every situation in life with calm assurance and trust in God's Word. Let us return to the English Bible for the assurance of that steadfastness to meet life's sorrows and joys which nothing else can give.



## Universal Bible Sunday—More Than a Climax

THE National Committee, in planning for the commemoration of four hundred years of the printed English Bible, designated the weeks between October 4 and December 8 as the commemorative period. The early date is the anniversary of the publication of Myles Coverdale's translation of the Bible, and the second date is Universal Bible Sunday.

Anticipating, and rightly as events have proved, that the commemoration would awaken widespread interest in the Bible, and confident that the interest would be sustained for a long time to come, the National Committee felt in the beginning that Bible Sunday should be more than a climax to a great nation-wide commemoration.

By pastors and church leaders Bible Sunday may most properly be utilized in channeling the fresh recognition of the precious heritage of Scripture into the conscience of the churches, looking thereby to the assumption of a continuing responsibility in having the Bible more generally owned and more generally read.

That Bible Sunday may be really more than

a climax to the commemoration, the Society is issuing material for the use of pastors as they plan for its observance. The experience of a number of years has proved the acceptability of certain printed items—most of which are

now ready for distribution. A reduced black-and-white facsimile of the commemoration poster appears herewith, in which the place of the Bible in family life through four centuries is pictured. The responsive readings, printed in dark blue, are unusually attractive and contain two reproductions from a first-edition copy of Coverdale's Bible, with appropriate Scripture selections taken from his four-hundred-year-old version.

The customary annual brochure has been prepared by Dr. Charles F. Wishart, president of the College of Wooster, who has given the title "COVERDALE SPEAKS" to his skilful treatment of

Coverdale's share in Bible history.

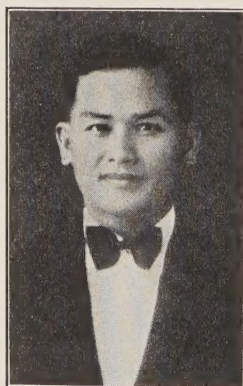
This material will be mailed free to all the pastors in ample time for their use in preparing for what is expected to be the most widely observed Bible Sunday in many years.



## Nai C. K. Trung

By the Rev. R. O. Franklin, Secretary, Siam Agency

"BIBLE Society work is the most interesting work in all the world, and I am so thankful that God has given me so many years in the work of the Society here in Siam." So said Mr. C. K. Trung as he was leaving office one day, a short time before his health compelled him to give up his work in our office. For nearly fifteen years this faithful servant was connected with the work here. He began



NAI TRUNG

as a city colporteur, soon after his arrival in Bangkok from his native Annam. Though his Siamese at that time was poor, and people would often laugh as he tried to express himself, yet many were glad to receive Scripture portions from him, in order that they might see for themselves the Word that was manifest so plainly in the life of the colporteur. He was soon taken into the office, and later became bookkeeper and general manager, which position he held till his death on July 9.

Mr. Trung had a tongue for languages, having a reading and speaking knowledge of at least eight. He volunteered, and with his devoted wife spent more than two years as a missionary among the hill tribes of northeastern Siam, during which time he learned their lan-



guage and translated the Gospel of St. Mark into the tongue of the Miao. He also assisted in the translation of the same Gospel into the tongue of another hill tribe—the Yao. His going breaks the link we have had with the hill

tribes for the past few years. Pray with us that another may soon be raised up to follow in his footsteps. We miss him on every side. It will be a difficult matter to fill his place in the work of the Society in this field.

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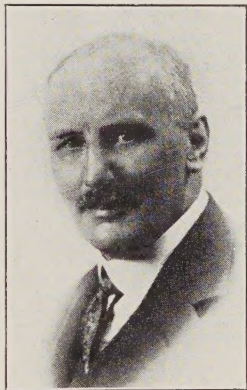
## The English Bible in Public Life

### Does It Make a Difference?

By Philip Whitwell Wilson, Special Correspondent, New York Times

**I**T is four hundred years since a Tudor England received the earliest completely printed Bible.

The centenary suggests two questions: First, what attention did the English pay to their Bible when it was handed to them? Secondly, what difference did the Bible make to the life of the English-speaking commonwealths?



MR. WILSON

The greatest translator of the Bible into English was William Tyndale. "If God spare my life," said Tyndale to a learned scholar, "ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." A noble boast that was abundantly justified.

The historian John Richard Green declared that "England became the people of a book, and that book was the Bible." Nor does his testimony stand alone. As a historian, Professor Macaulay Trevelyan holds the Order of Merit, and he tells us that "a new generation" of Elizabethans grew up "under the influence of the Bible, the Prayer Book, and loyalty to the Queen." Among the influences of a formative period, the Bible came first.

The reading of the Bible has been an accepted habit of the British Commonwealth of nations.

The Prime Ministers of Great Britain, one after the other, have been men of the Bible. The entire thinking of Gladstone was based upon what he called "the impregnable rock of Holy Scripture." Lord Salisbury was a devout churchman, and so with Asquith, the Congregationalist; Balfour, MacDonald, and Bonar Law, the Presbyterians; Lloyd George, the Baptist; Stanley Baldwin, the Anglican of Methodist ancestry, who, in outspoken fashion,

confesses that without the Bible, he would be hard pressed by the weight of his responsibilities.

John Bright, the British Quaker statesman, lifted the oratory of the House of Commons and of the political platform into the realm of prophecy by his devotion to the Bible. Joseph Chamberlain, like Theodore Roosevelt, taught in a Sunday school.

The world has recently acclaimed King George on his silver jubilee, and the acclaim has been more than a formality. The King promised his mother, Queen Alexandra, that he would read the Bible every day, and he states that he has kept the promise.

What has been the result of the reading of the Bible? Let us appeal again to the historians.

Of the England that received the Book four hundred years ago, John Richard Green writes that "no greater moral change ever passed over a nation." Trevelyan puts it thus: "The effect of the continual domestic study of the Book upon the national character, imagination, and intelligence for nearly three centuries to come, was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine."

That verdict has never been upset. For more than sixty years, Queen Victoria reigned over an ever-expanding empire. On one occasion, she received certain chieftains in audience. To her navy and her army she did not allude, but she handed them a Bible. "This," she said, "is the secret of England's greatness."

Read the Bible, and does not its influence cease to be a mystery? Here is the Book of Life—the book that reveals how life is lived and might be lived; why life is worth while; why life should be shared with others; the power by which life is redeemed and safeguarded and enriched; the opportunities in life; its responsibilities; the perils that menace life, and the purposes that life fulfils. The entire perspective of the Bible is focussed on the Christ who came that we might have life and



have it more abundantly. It has been of supreme advantage to the English-speaking world that the leadership in every field should have been brought by the Bible into touch with what is meant by life.

The Bible is full of all sorts and conditions of men and women and children. Reading the Bible, we arrive at the value of the individual or we learn respect for others. Also, we learn respect for ourselves. The Bible thus makes citizens, and, in the English-speaking world, it prepared the people for the franchise.

The Bible insists on rectitude. Every revival of interest in the Bible was followed in Britain by a movement for political reform. If public life is clean, this is the reason.

The Bible denounces oppression and requires that wrongs be righted. In the British Empire, there has been a growing sensitiveness to injustices of every kind.

The transformation of Great Britain from an old into a new country was achieved mainly by the men of the Bible. John Howard read that we should visit the prisoners in their affliction, and he flung himself into the task of reforming the jails. Wilberforce on one side of the Atlantic, like Whittier on the other, read that Christ died for all men. They flung themselves into the crusade against slavery.

The Bible inculcated a reverence for laws justly administered. During the periods of strain and stress, there have been scores of revolutions. In the English-speaking countries, sovereignty has been unshaken in its stability. These have been the countries where it is safest to live.

The Bible emphasizes sound principles of commercial ethics. Amid the greatest depression in the annals of mankind, the financial credit of the English-speaking commonwealth is maintained. There has been grave unemployment as elsewhere, but, on the whole, a much higher standard of living. The material reserves of these countries have been as impressive as their moral reserves.

The Bible asserts liberty of conscience and of culture. At the conclusion of the war, not one English-speaking democracy had seriously to abridge freedom of speech, or of the press, or to suspend a representative system of government. The suffrage has been extended, and throughout the Orient, from the Philippines to Egypt, it has been the aim of these countries to put an end to the old colonial system, substituting autonomous administration.

The English-speaking democracies have displayed a volume of initiative which, in the aggregate, far surpasses the achievements, however notable they may have been, of countries

where the Bible is less known. The railway, the steamship, the automobile, the use of power in industry, postal and telegraph services, electric light, moving pictures, the games most generally and healthily played out of doors,—these illustrations of such initiative are unchallengeable. Boy scouts, girl guides, foreign missions, campaigns against drugs, drink, and other evils,—most of such efforts originated in the English-speaking world.

The Bible contains a gospel of peace, and in their demand for peace, the Bible-loving democracies have been conspicuous. Despite militarism elsewhere, they terminated conscription after the war, and, in the spirit of the prophet Isaiah, they seek steadily to limit armaments.

Here is an inventory of familiar phenomena that anybody can check up for himself. We cannot open a newspaper or enter into conversation without finding the facts are as stated.

Not that there is any special virtue in a Bible translated into English. Turn to any country, and men of the Bible leave names held in peculiar honor. Certainly, Norway has her Nansen, a great explorer, statesman, and friend of the friendless. He read the Bible. England had her Ruskin, the apostle of beauty in the city, the church, and the home. He read the Bible. Russia had her Tolstoy, the pioneer of social justice. He read the Bible. China had her Sun Yat-sen, architect of democracy. He read the Bible. India has her Gandhi, champion of the touchables. He reads the Bible. Germany was uplifted by the character of Hindenburg. This war lord who became a pillar of peace was a man of the Bible.

The Bible is today to be had almost free of cost. But a knowledge of the Bible can only be acquired by a personal investment of time, which is worth more than money. That investment has yielded a generous dividend of influence both for the individual and for society.

They who visit London are impressed by the profound reverence with which millions of people observe Armistice Day, crowding into Whitehall, overflowing into Trafalgar Square, and uniting their voices in the great hymn—"Oh God, our help in ages past." No less remarkable is the spectacle of enormous crowds at a football game, attended by the King and Queen, who, with a band of the Guards, join the people in singing a hymn like "Abide with me," in order to pass the time. It was the Bible of Wyclif that evoked the spirit of Lollardy which swept over the England of the Middle Ages and inspired the songs of the people. It is the Bible that in the twentieth century, with its dangers and difficulties, fills the land with music.



## Life Members from China Honored

**T**AKING advantage of their simultaneous presence in New York City, the American Bible Society had the pleasure, on October 15, of entertaining at luncheon its two honorary life members from China. General Chang Chih-kiang is on an official tour as Chairman of the National Calisthenics Association of China. The Rev. C. Y. Cheng, D.D., Litt.D., LL.D., came to this country as a member of the International Missionary Council to attend its recent meeting. Over one hundred men and women, largely connected with missionary and other organizations interested in China, attended the luncheon held at the George Wash-



**GENERAL CHANG      PRESIDENT MANSON      DR. CHENG**  
President Manson holds the 1535 Coverdale Bible. Those on the table are the Society's first editions of Erasmus (Greek Testament) 1516 (left), Morrison (Chinese) 1823, Geneva 1560, and Bishops 1568, Bibles.

ington Hotel, and listened with interest, sympathy, and profit to General Chang as he spoke with fire and freedom in Chinese, skilfully interpreted by a fellow countryman; and to Dr. Cheng, whose cultured English and logical thought were impressive. Both guests had previously visited the Bible House when the accompanying picture with President Manson was taken. Because of limited space it is not feasible to

print their addresses in full. But some impression of the message each delivered is here given. Both General Chang and Dr. Cheng expressed their appreciation of the honor of life membership in the Society.

### Address by General Chang\*

**A**LTHOUGH this is my first meeting with most of you, I feel I am not a stranger, because in my prayers I have often been joined in constant communion with all of you. I have two ideas which I will contribute to you today.

The first is the problem which all the people in the world would like to solve,—the problem of peace. The second is that which is most hated by all the people in the world,—war. In the past, as well as in the present, war has been

the most hated thing. Even during the time of war when soldiers go out fighting, even at that moment, soldiers themselves hate war. There are many evidences which will show that war is the most hated thing in the world. Since the last great war many Christian conferences have been held for the promotion of peace. For instance, the Washington Conference, the London Conference, together with the League of Nations, as well as other legal institutions,—all of these are for the sake of the promotion of peace. There are organizations other than legal and political which have been working for the promotion of peace; for instance, there are those organized by women. There are religious organizations, such as the Buddhist and the Christian organizations, all of which have been praying that peace may reign on this earth. People are longing for peace. Their mind is set for the promotion of peace.

\* General Chang rose from the ranks under Marshal Feng in the early days of the Republic, becoming a Christian at that time. Growing steadily in his spiritual life and evangelistic fervor as he rose in military rank, he became deeply and permanently interested in the distribution of the Bible, having, at different times, purchased from the China Agency many thousands of Bibles and Testaments for distribution among officers, teachers, and leaders, paying, all told, over \$22,000. In recent years, in civilian posts under the national government, he has continued his enthusiastic evangelistic addresses, using his opportunities as an official fearlessly to offer Jesus Christ and the gospel message to his friends, and even to his political opponents. In 1933, during the centennial of the Society's work in China, he spoke at centennial celebrations in many of the larger cities in Central, South, and North China provinces. See the RECORDS of January and December, 1933, and March, 1935.



But, second, the question that comes in just now is the method whereby peace may be promoted and maintained. My humble idea is that, inasmuch as all the various legal and political means have failed, there is only one way to promote great peace, and that is to spread the Word of God. The gospel of Jesus Christ is the only thing that will unite the whole of mankind in peaceful efforts. Friends, if you want to be friends of God and Christian soldiers, the thing we must do is to pray God, as well as to preach the gospel to those people who have not had the opportunity to come to Our Lord. In this world of confusion, of struggles between different classes and different countries, there is only one thing that will unify the world under the banner of Jesus Christ: that is to spread the gospel to all of the people in the world. The gospel is the only thing that

will unite all the people, of all colors, of different races, of different churches, together under one banner in the name of Jesus Christ. The present and future world lies upon our efforts to truly interpret the real meaning of the gospel of peace.

We believe in the words of Jesus. Jesus told us very plainly that, if we ask him, we will be answered. Therefore, we must pray God that he may give us more light, so that we may know better how to promote peace in the world. Prayer itself is not sufficient. We must pray God that he may give us more light. On the other hand, we must do our work in the world; practice what we think is right. Doing and praying shall go together.

I pray that the will of God may always be living with you. May God, the Holy Spirit, and Jesus Christ be ever living with you.

### Address by Dr. Cheng\*

THE work of the Bible Society in China plays a large part in the entire missionary enterprise. In China we have a number of denominations working—over one hundred denominational organizations and other Christian institutions. Each is, in its own way, seeking for the promotion of the Christian religion among non-Christian Chinese. The Bible Society has played an important part in the great enterprise in the missionary field. Its contributions are many, but I will just mention one or two.

First, there is the ministry of the printed page. Some times the Bible has gone to places where no missionaries can go. I know it has reached many who have never met a missionary. This is true even in my own family. My father was a devout Buddhist and had absolutely nothing to do with Christian people. In the early days, in the city of Peiping, it was almost unthinkable for a Chinese to meet the Christian missionaries. At one time a copy of the Gospel of St. Mark was presented to my father. Through the reading of that, largely when he read the crucifixion of Christ, his heart was touched. From that time on for twenty-five years he devoted his whole life to the preaching of the gospel. There are many such instances to show that the publication and

distribution of the written Word of God plays a very important part in the great missionary enterprise in the Orient.

In the second place, I think the great contribution which the Bible Society has made in China is that it has been a unifying factor among all the various Christian organizations and bodies. We have in China, and I presume you have here in America as well, people who hold different views. We have all varieties in China. I am sorry to say that sometimes we have allowed superficial distinctions to hinder our essential oneness. We are having, I am happy to say, more and more thinking of the kingdom of God as one and the great whole, and more cooperation by working together. Denominational distinctions seem to be gradually going to the background. But from the beginning until this day, when we come to consider the work of the distribution or the spreading of the Word of God, I can say we have all been one. The Bible Societies have made a great contribution to the work of China in this regard. The distribution of the Scriptures has been a great unifying factor, that is binding the Chinese Christians together.

But, there is one other point I should like to make. The Bible Societies have greatly helped in the advancement of Chinese culture. You know that China is a land of scholars, and men of learning hold the leading place among the Chinese people. The scholar always comes first, and the man of learning is the leader of the nation. In the old days all officials came from that class. At the same time, even to this day, the great majority of the Chinese are unable to read or write even their own names. So

\* Dr. Cheng has had links with, and rendered service to, the work of the Bible Societies for over thirty years, spending three years in translation work with the British Society in the early days, later in association with the American Bible Society as a member of the Society's Advisory Council, and still more recently as Chairman of the Advisory Council of the American, British, and Scottish Bible Societies in China. He is one of the foremost leaders of the Christian movement, having been General Secretary of the National Christian Council in China, and Moderator of the General Assembly of the Church of Christ in China, of which he is now General Secretary.



Here we must not forget that the Bible Society really led in this great step one hundred years ago, when the Chinese Bible was translated and published in the everyday speech of

China. Many with little education could read it. For the older generation of educated Chinese people it was too commonplace. Now, the sentiment is changed. And, I repeat, it was the Christian Bible and the Bible Societies that led the way.

In these and other ways, therefore, the work of the Bible Society plays a very important part in the mission of Christ in my country. In recent years there has been a decided advance. The Chinese churches are beginning to take a more lively interest in the work of distributing the Scriptures, and a goodly number of auxiliary societies are being organized by groups of Christians of all denominations. One of the best auxiliaries is in Central China. Last June I had the privilege of taking part in the forming of one in my city, Peiping. I look upon this with great hopefulness. It is exceedingly interesting that the people of Peiping are beginning to realize that the spreading of the Christian Bible is as much the responsibility of native Chinese as of foreign missionaries. Encouragement should be given this activity.

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## A Friend from the Gilbert Islands Calls

By Elizabeth Jay Husted

PASSING through New York City from London on his way to the far-off Gilbert Islands in the southern Pacific, Mr. W. A. Levett, of the London Missionary Society, called at the Bible House in mid-August and gave a fascinating description of his life and ministry among these primitive people.

The Gilbert Islands Archipelago, Mr. Levett said, consists of sixteen islands, with a population of about thirty thousand, to which less than a dozen missionaries minister, with the help of three hundred native teachers. Back in 1857, the Rev. and Mrs. Hiram Bingham, sent by the American Board of Commissioners for Foreign Missions of the Congregational Church to work among the Gilbertese, were the first white people to reach the islands. They knew not a word of the native language, and faced many untold dangers and privations. Now, nearly eighty years later, according to Mr. Levett, eighty percent of the Gilbertese are Christians, fifty-five percent being Protestants. Since 1917 the work has been entirely under the London Missionary Society.

Mr. Levett's home is on the island of Beru, the head station of the mission. Here the boarding schools for boys and girls and a theological college and training school are maintained. In the lower schools, two days of the

week are "industrial days" when the boys are taught carpentry, printing in the mission plant, and other practical pursuits; while the girls are initiated into the complexities of needlework and homemaking arts. Three days are



Mr. and Mrs. W. A. Levett and daughters

devoted to study; but, on Saturday, everyone is free to fish, bathe in the blue waters of the Pacific, bask in the gold of the sun and sand, and indulge in the numerous native games, and the adopted sports of cricket and football.



Occasional special visits are made to these islands by government boats; but the only regular communication which can be counted on are two visits a year by the mission ship John Williams. It is this boat which carries the shipments of Bibles sent by the American Bible Society to the Gilberts, our Society being the sole source of supply. The Bibles are sealed in tin containers and packed in heavy wooden boxes in New York; for they must be unloaded outside of the reefs enclosing Beru and transferred to small boats, which do not protect the cargo against the heavy swells. Once landed, the tin boxes are a valued shield. For the Gilbertese termites enjoy burrowing into the homelike fastness of the leather-bound books.

A radio was installed at Beru for business purposes and is licensed to communicate with the English-owned Ocean Island, four hundred miles distant, where there is a powerful station. Static is always to be reckoned with, Mr. Levett said, but stations in New Zealand and Australia can be heard. At times a musical program from Japan reminds the missionaries of outside activities.

Since the installation of the radio, orders for the Scriptures are received by the American Bible Society by wireless. Heretofore it has taken from four months to half a year for such an order to travel from the Gilberts to the Bible House. Now, the order is received in a short

time, and the shipment well on its way when the confirming letter arrives from Mr. Levett.

As an engine and dynamo had to be provided to obtain electrical energy to transmit messages over four hundred miles of ocean, it was decided to make use of the power supply for lighting the church, and now the homes of the missionaries, the training school, and dormitories enjoy this modern convenience. "Our days and nights are of equal length," said Mr. Levett. "The twelve-hour day starts at 6 o'clock in the morning, and by 6:30 at night the stars are shining."

The Gilbertese own their homes, getting their living from both land and sea. They are taxed by the English Government according to the size of the property and the number of coconut trees on their land. They also contribute to the support of the village teacher. There are one hundred and forty of these who hold appointment under the mission. Teaching in the Gilberts is a twofold job; for the instructor on week days becomes preacher on Sunday.

Return to Beru had its sorrow for the Levetts; for the oldest daughter, Monica, aged ten, must be left behind in England at school. But, ahead lay the work to which he has given twelve active years, pressing duties, and heavy responsibilities, but with it all the joy of knowing that the gospel teachings brought by the missionaries are falling on fertile ground, and the harvest is yielding a large return.

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## The Testaments Are Read

By Colonel Alva J. Brasted, Chief of Chaplains, U. S. Army

ON September 1st I completed an automobile trip of fifteen thousand miles, visiting Army posts and C.C.C. camps. Since coming to this office, I have visited posts and C.C.C. camps in all but three of the states of the Union—Florida, Arkansas, and Nevada. Previous to this experience as Chief of Chaplains, for nine months I was district chaplain of sixty-two camps in Minnesota, and hence I have had opportunity to know something about the service that the American Bible Society is rendering the enrollees of the Civilian Conservation Corps.

The thousands of Testaments and portions of Scripture which you sent us in Minnesota through the office of the Chief of Chaplains were eagerly received, and I know that they were read. We never could get enough to supply all the demand. The chaplains on duty in the C.C.C.—some three hundred—report their work each month to our office, and one of the

features most generally mentioned is the distribution of Scriptures received from the American Bible Society.

In visiting camps throughout the country, I have made it a point to ask question and observe, as opportunity afforded, to find out to what extent these Testaments are being used by the enrollees. The verbal and written testimony of our chaplains is that they are being used generally by all who received them. We have yet to hear of a case where one Testament or Gospel has been discarded. Our chaplains tell us that these books are highly treasured by the boys.

As an illustration of how these books are regarded may I refer to an experience last July in Idaho, where I spent a night in a camp surrounded by pine-covered mountains, and thirty-five miles from the nearest town. At the close of my character-building talk (I address the enrollees on character building in all camps vis-



ited), many of the boys brought their American Bible Society Testaments to me to autograph. I don't recall how many I autographed, but a large number. Every one of these Testaments brought to me bore evidence of having been used a great deal. Some of them were nearly worn-out.

Seldom have I visited a day room after working hours that I have not seen a number

of men reading American Bible Society Testaments. I have told our chaplains on many occasions that, if they did nothing more than aid the Society in placing the Scriptures in the hands of the enrollees, their work would be abundantly worth while.

Again, on behalf of the personnel of the Army and the enrollees of the Civilian Conservation Corps, we thank you.

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## The English Bible and American Men of Letters

By Odell Shepard, Ph.D., Litt.D., Professor of English, Trinity College, Hartford, Conn.

AMERICA rests upon four cornerstones: the English Bible, the English language, the common law, and the tradition of liberty. But liberty, language, and law might have been drawn from the Bible alone. Had we brought nothing with us across the sea besides this supreme book, we might still have been great. Without this book America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more.



DR. SHEPARD

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny Mayflower. The hope and faith of ancient poets, kings, and lawgivers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a commonwealth in the Western World were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all. For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of our vast pioneering adventure, this great and solemn and beautiful voice has been rolling on and on. Most clearly of all it has been echoed in our literature.

Toward several other arts the Puritan fa-

thers were indifferent or hostile; but literature in one of its supreme examples had been familiar to them from infancy. Upon this one book, which is, in fact, many in one, their sense of beauty had been fed. And America has not even yet outlived this early, long-enduring, and almost exclusive dependence both for beauty and for truth upon the Book. Unlike the civilizations of the Old World, our culture has been literary from the start, and our literature also has been predominantly moralistic; so that even as late as Longfellow it continued to show not only the influence of the Bible, but also that of the sermon.

In the poetry of Whittier, with its hundreds of direct allusions to the sacred text, anyone can see the Biblical element. The very form of Whitman's verse, often ignorantly regarded as entirely new and wholly American, was worked out ages ago by the poets of Israel. Poe knew his Bible well, owing more to it than his readers commonly suspect; and the supple rhythms of Hawthorne's prose are musical with the chimes and strong with the roll and thunder of the King James Version. In the Battle Hymn of the Republic the Bible and a great occasion have lifted a writer of the second rate to one magnificent utterance, in which the mingling of compassion with indignation recalls the prophets of Palestine. The open secret of Lincoln's prose, which wears plainness like a jewel, is to be found in the Bible, whence, too, the voluminous majesty of Daniel Webster arose. Emerson turned aside to the bibles of other peoples—Hindu, Persian, and Chinese—without losing the Hebraic strain bred into him by many generations of clerical ancestors; and of him we may say that, when he fled from the Bible, the Bible itself was the wings on which he flew. In Thoreau, one of our most typical men, the endurance of this Hebraic strain in our national character is most evident. Angular, harsh, and often bitterly denunciatory, yet



tender and loving at heart, he is the Jeremiah of the Western World.

But it is in Herman Melville's "Moby Dick," one of the unquestionably great books of our literature and language, that the deeper out-workings of the Bible are most apparent. Not so much the actual words and tales of the Bible, but its inmost spirit and essence, its grandeur and tragedy, have passed into the mind of Melville. His Ahab is a modern Job, with Job's huge, insoluble problem tormenting heart and brain, and with Job's large utterance. That agony of long ago in the land of Uz is lived out again before us on the deck of his New Bedford whaler; and there is something that goes almost beyond Job in the splendid courage of Ahab's final cry: "Defyingly, I worship thee!"

For the most beautiful and poignant echoes of the English Bible to be found in our literature, however, we must turn to a body of poetry which we are only beginning to recognize as literature. In the spirituals of the American Negroes the events and people of the Bible are brought before us with a startling vividness and intensity, with a simple but triumphant skill, and with a naive directness which the religious poetry of the white races has seldom equalled and never excelled. The all but intolerable pathos and power of the great Negro song known as The Crucifixion give its few lines far more literary value than the long and lumbering Christus which Longfellow regarded as his masterpiece. Again and again, these nameless singers, identifying their lot with the captive children of Israel, strike out such marvels as Go down, Moses, or Deep River, or shake the heart of every sensitive listener with such a pure lyric cry as

My Lord's a-comin'.  
I hear him in the thunder.  
The trumpet sounds within my soul.  
I hain't got long to stay here.

It is a strange development of history that an Oriental book, born and bred in the distant East, written down by a poor people living hardly and harshly on the very verge of subsistence, composed by men subjected to kings and tyrants, filled with images of a strange exotic splendor, should yet have become the foremost English classic, the glory of our English speech, the guide and inspiration of the world's wealthiest people—Western, industrial, highly mechanized, worldly, and, at least to some extent, democratic. This book has come a long way. It has surmounted huge obstacles of time and space and language to reach us. Yet, it has reached us, and has helped greatly to make us what we are and what we shall be. Our speech is clearer, simpler, more direct and stronger, because the echoes of this book in our ears have always been the charm of our childhood, the inspiration of maturity, and the comfort of our old age. Doubled and echoed by our poets and prose writers, the cadences and mighty phrases of the Bible have gone out into the lives of millions who never read it. They have saved many a weak writer from triviality, and have lifted a few writers into acknowledged greatness. They have penetrated our thoughts and hearts and lives, and live there as an enduring standard of truth and of beauty. Literary fashions come and go. This book remains. Realizing this, we come to see that one of the cardinal dates in the history of American life and letters is the year 1535, when Miles Coverdale gave to England, and so to us, the first complete Bible in the English tongue.

## Reverberations and Plannings

THE National Commemoration Committee and its eleven regional committees, by policy, program and publicity, are endeavoring to fasten the attention and thought of men, women, and youths on the tremendous value of the Word of God, as given in the Book of Books, for such a time as this and for such a people as we are, and stimulate their personal use of it.

Reverberations of what has been done already toward this end, and glimpses of what is being planned, reveal wide interest and effort.

### Reverberations

*New York.* The nation-wide broadcast on October 6 centering at New York but carrying addresses from both western and eastern coasts and the center of our country, as announced in

the October issue, was a notable success, judging from the following list of stations which transmitted the broadcast:

Arizona—Phoenix KJAR	Mississippi—Jackson WJDX
Arkansas—Hot Springs KTHS	Missouri—St. Louis KWK
California—Los Angeles KFI	Montana—
San Diego KFSD	Butte KGR
San Francisco KGO	Billings KGH
D. C.—Washington WMAL	Nebraska—Omaha KOIL
Florida—Jacksonville WJAX	New York—
Georgia—Atlanta WSB	New York City WJZ
Illinois—Chicago WENR	Rochester WHAM
Iowa—Council Bluffs KOIL	Syracuse WSYR
Kansas—Lawrence WREN	North Carolina—
Kentucky—Louisville WAVE	Asheville WYNC
Louisiana—	North Dakota—Bismark KFYY
New Orleans WSMB	Ohio—Cleveland WCAR
Shreveport KTHS	Oklahoma—
Massachusetts—Boston WBZ	Oklahoma City WKY
Springfield WBAZ	Tennessee—Nashville WSM
Michigan—Detroit WXYZ	Virginia—Norfolk WTAR
Minnesota—Duluth WBEA	Washington—Spokane KHQ
Minneapolis KSTP	Wisconsin—Superior WBEA
St. Paul KSTP	Hawaii—Honolulu KGU



Three short-wave stations sent out the program for international broadcast—W1XX at Boston, W3XAL at Bound Brook, N. J., and W8XX at Pittsburgh, Pa.

The impressive and attractive program was widely appreciated according to results reported by the National Broadcasting Company. Thousands of requests came for the addresses. Honolulu cabled "Broadcast wonderful. Need abundant supply printed speeches."

*San Francisco.* On the evening of October 4, exactly 400 years from the date of completed printing of the original Coverdale Bible, under arrangements made by the executive secretary of the Pacific Coast Regional Committee, a great public meeting was held. The Municipal Opera House was made available by the Mayor, and the City Hall adjoining it was fully illuminated in recognition of the occasion. The stage, beautiful with floral decorations, was occupied by 150 singers, speakers, and special guests. A large pulpit Bible was on the platform under a warm spotlight. Between three and four thousand people filled the auditorium. Special music, instrumental and vocal, added to the program. The Invocation was made by Rabbi Rudolph I. Coffee. The Mayor, the Hon. Angelo J. Rossi, made a striking address of welcome. Brief addresses were made by the Chief Justice of the California Supreme Court, Judge William H. Waste, and by Dr. H. P. Shaw. The Hon. John L. McNab delivered the main address with eloquence and power. With each program distributed were copies of two leaflets, "Pages of Power" and "Worthwhile Ways of Reading the Bible," to make the occasion personal. The committee is planning to stage a great pageant drama later on.

*Baltimore.* The initial commemoration here took the form of a mass meeting on October 6, in Homewood Field, of Johns Hopkins University, the Governor of Maryland and the Mayor of the city participating, the main address being by Dr. A. R. Wentz, who wrote the Bible Sunday brochure last year; the 104th Medical Regiment band, Lt. Robert B. Lamsinger conducting, leading the music; ministers of different communions taking part in the devotional exercises; with the distinguished surgeon, Dr. J. M. T. Finney, presiding. A severe rain, however, necessitated the holding of the meeting in the University Baptist Church, where those already mentioned took their parts according to the program, before a distinguished, though naturally limited, audience.

#### Plannings

*Brooklyn, N. Y.* A special committee of ministers, lay men and women, is actively plan-

ning for a mass meeting in November with a speaker of national repute; exhibits in the windows of principal stores in strategic centers of the various boroughs; a great Bible pageant in December; and the stressing of the observance of Bible Sunday and the recognition of the value of the Bible for a three-week period before Bible Sunday in the Sunday schools, Young People's organizations, midweek meetings; and regular church services of this City of Churches.

*Detroit, Mich.* Plans for a mass meeting, pageant, smaller meetings, and emphasis on the possession and reading of the Bible are being developed. Sponsored and paid for by twenty-five prominent Detroit laymen, one hundred thousand leaflets giving the program of meetings and a reading course extending over ten weeks are to be distributed throughout the major industries of Detroit.

*Cincinnati, Cleveland, Columbus, Dayton, Toledo, and Youngstown, Ohio.* Under the vigorous leadership of the executive secretary for the East Central States Regional Committee, plans are maturing in many cities of its territory. Indicative of how one state is being reached, are the plans for meetings in the six cities named above. Some of them are arranging the dates of their mass meetings to combine in obtaining a nationally prominent speaker who is also a Bible lover. Cincinnati, beside planning a mass meeting and a pageant, is planning a Bible campaign to last for one year starting with Bible Sunday. Cleveland is emphasizing a window display in a prominent store and, besides a mass meeting, looks forward to several group pageants. Toledo's plans look to meetings all over the city during one special week.

*The Southern States.* The executive secretary for the Regional Committee of the Southern States has a noteworthy process in stimulating participation in this Commemoration by the thousands of communities in that area. Writing to ministers and church leaders in the many towns and centers, he gives, on the back of his letterhead, an outlined program for a Commemoration service. Besides devotional and musical features, he suggests three main subjects: (1) Before the printed English Bible, what? (2) The coming of the Bible into the English language; (3) What the coming of the Bible into the English language has meant to us; with facts and points under each that will be helpful to speakers or program makers.

And so the campaign progresses.



## *Four hundred years ago—*

the first complete Bible in English appeared in print. That event, so widely commemorated these days, marked the beginning of a fresh religious fervor among English-speaking people.

Through four centuries the English Bible has brought its helpful messages of comfort and counsel to hundreds of thousands. Today it is the best loved book of multitudes.

We are confident that at this Thanksgiving season many Bible Lovers would like to make a special thank-offering to the Society, thereby expressing their personal gratitude for what the Bible means to them and for what it has meant to English-speaking people for four centuries.

Such gifts will help the Society to meet more of the calls for Scripture which are constantly coming, but which cannot be met because of inadequate resources.

Faithfully yours,

*The Secretaries.*

November 1935

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York, N. Y.

Dear Friends: Out of gratitude for what the Bible has meant to me and in recognition of four hundred years of the printed English Bible, I am sending you herewith \$....., that I may share this precious heritage with others.

.....  
Name

.....  
Address

.....  
City and State